



*“We Have Entered into a Covenant with Him”*

## Show Notes & Transcripts

### Podcast General Description:

Follow Him: A *Come, Follow Me* Podcast with Hank Smith & John Bytheway

Do you ever feel that preparing for your weekly *Come, Follow Me* lesson falls short? Join hosts Hank Smith and John Bytheway as they interview experts to make your study for The Church of Jesus Christ of Latter-day Saints’ *Come, Follow Me* course not only enjoyable but original and educational. If you are looking for resources to make your study fresh, faithful, and fun--no matter your age--then join us every Wednesday.

### Podcast Episode Descriptions:

#### Part 1:

Why does Mosiah 18 hold such significance? Dr. Melissa Inouye’s profound insights of Saints around the world keeping their baptismal covenants.

#### Part 2:

Dr. Melissa Inouye expounds upon accepting the difficult path, shouldering burdens, and accepting the Lord’s will.

# Timecodes:

## Part 1

- 00:00 Special Announcement - Dr. Melissa Inouye - Part 1
- 00:42 Background to this week's reading
- 02:40 Introduction of Dr. Melissa Inouye
- 05:21 Covenants with God
- 07:26 Mosiah 18:8-10 - Abinadi's words coming to fruition
- 09:14 Saints making baptismal covenants in Nigeria
- 11:47 Elder Chrisofferson's "Why the Church?"
- 13:19 John attends a ward that speaks Spanish
- 15:32 President Hinckley in Honduras
- 16:46 Church History Department's 500-word stories
- 18:31 A Saint in Guatemala
- 21:06 Saints in the Democratic Republic of the Congo
- 23:30 A Saint in Angola
- 27:55 John's house burns
- 29:54 Dr. Inouye's ward and cancer
- 34:04 A Saint in Rwanda
- 35:58 Mosiah 18:9 - Personal redemption
- 37:19 God never abandons us
- 40:50 Dr. Inouye's *Sacred Struggle: Seeking Christ on the Path of Most Resistance*
- 43:39 Nine things to fix our culture
- 46:58 Mosiah 18:20 - How do we create a global church?
- 49:14 It is always 1830 somewhere
- 51:27 The Soweto Branch
- 57:01 End of Part 1 - Dr. Melissa Inouye

## Part 2

- 00:00 Part II—Dr. Melissa Inouye
- 01:04 Mosiah 18:30 - Conversion and beautiful places
- 03:10 President Nelson" and Elder Wirthlin's *Heroes of the Book of Mormon*
- 04:40 Elder Eyring's "Our Hearts Knit as One"
- 06:38 Mosiah 18:32 - Religious freedom and Kenya
- 09:26 How do we help in a global church?
- 10:53 Come into the fold of God
- 12:26 Mosiah 19:7 - Wicked kings have feelings
- 14:57 Mosiah 19:12 - Family loyalty
- 15:57 Mosiah 21:1-5, 14 - Nephite afflictions
- 17:06 Mosiah 21:14-15 - Humility and God's mercy
- 19:36 Mosiah 21:13-14 - Accepting hard things & Kate Holbrook
- 21:42 Mosiah 24:15 - Chris Clark and accepting the path before you
- 23:06 Mosiah 21:16-17, 33- By degrees and patience

- 25:50 Mosiah 21:14 Prayers answered through others
- 27:23 Dr Inouye’s Chinese family in Utah
- 29:25 President Jones and acting on a prompting (referencing Loren G. Dalton)
- 31:30 Mosiah 24:8-15 Why does this happen to me?
- 36:09 Mosiah 24:17-19 Suffering
- 40:25 Write your own history
- 41:48 Saints in India
- 44:19 Mosiah 24:24-25 - Keep going
- 46:08 Dr. Inouye’s testimony
- 50:32 End of Part II– Dr. Melissa Inouye

## References:

“2024 MWEG Conference Plenary Address // Dr. Melissa Inouye.” YouTube - 2024 MWEG - Plenary Address , April 23, 2024. <https://www.youtube.com/watch?v=w43E7n2i0pk>

Archives, Church News. “Pres. Hinckley Sees Evidence of Care, Concern.” Church News, November 28, 1998. <https://www.thechurchnews.com/1998/11/28/23249758/pres-hinckley-sees-evidence-of-care-concern-2/>

Baker, D. Bryce. “Instruments in the Hands of God.” Instruments in the Hands of God . Accessed May 13, 2024. <https://rsc.byu.edu/book-mormon-insights/instruments-hands-god>.

Book of Mormon Art Catalog. “Mosiah 18 Archives.” Book of Mormon Art Catalog. Accessed May 13, 2024. [https://bookofmormonartcatalog.org/scripture\\_references/mosiah-18/](https://bookofmormonartcatalog.org/scripture_references/mosiah-18/)

Brown, S. Kent. “The Exodus Pattern in the Book of Mormon.” The Exodus Pattern in the Book of Mormon . Accessed May 13, 2024. <https://rsc.byu.edu/jerusalem-zarahemla/exodus-pattern-book-mormon>

Bytheway, John. “The John Bytheway Collection, Volume 2.” Deseret Book: Books, DVDs, Music, Art & more for LDS Families - Deseret Book. Accessed May 13, 2024. <https://www.deseretbook.com/product/P5023334.html>

“Come Follow Up.” BYUtv. Accessed May 13, 2024. <https://www.byutv.org/come-follow-up>

Dalton, Loren “Loren Dalton: You ARE Receiving Revelation!...Now ACT on it!!” YouTube May 18, 2024 [https://www.youtube.com/watch?v=Tn4uEHU\\_0p4&t=1236s](https://www.youtube.com/watch?v=Tn4uEHU_0p4&t=1236s)

Elaine S. Dalton First Counselor in the Young Women General Presidency. “At All Times, in All Things, and in All Places.” Homepage - The Church of Jesus Christ of Latter-day Saints, April 2, 2008. <https://www.churchofjesuschrist.org/study/general-conference/2008/04/at-all-times-in-all-things-and-in-all-places?lang=eng#p3>

Elder D. Todd Christofferson of the Quorum of the Twelve Apostles. “Born Again.” Homepage - The Church of Jesus Christ of Latter-day Saints, April 2, 2008.

<https://www.churchofjesuschrist.org/study/general-conference/2008/04/born-again?lang=eng#p19>

Elder D. Todd Christofferson of the Quorum of the Twelve Apostles. “Come to Zion.” Homepage - The Church of Jesus Christ of Latter-day Saints, October 2, 2008.

<https://www.churchofjesuschrist.org/study/general-conference/2008/10/come-to-zion?lang=eng>

Elder D. Todd Christofferson of the Quorum of the Twelve Apostles. “Why the Church.” Homepage - The Church of Jesus Christ of Latter-day Saints, November 1, 2015.

<https://www.churchofjesuschrist.org/study/liahona/2015/11/sunday-afternoon-session/why-the-church?lang=eng#p22>

Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles. “Lessons from Liberty Jail.” BYU Speeches, August 14, 2023. <https://speeches.byu.edu/talks/jeffrey-r-holland/lessons-liberty-jail/>

Baker, D. Bryce. “Instruments in the Hands of God.” Instruments in the Hands of God . Accessed May 13, 2024. <https://rsc.byu.edu/book-mormon-insights/instruments-hands-god>

“Global Histories.” The Church of Jesus Christ of Latter Day Saints. Accessed May 13, 2024.

<https://history.churchofjesuschrist.org/landing/global-histories?lang=eng>

Hilton, John. “The Book of Mormon - Master Class.” John Hilton III, May 7, 2024.

<https://johnhiltoniii.com/thebookofmormon/>

Holbrook, Kate. “Every Needful Thing: Essays on the Mind and Heart.” Edited by Melissa Wei-Tsing Inouye. Deseret Book: Books, DVDs, Music, Art & more for LDS Families . Accessed May 13, 2024. <https://www.deseretbook.com/product/P6013003.html>

Hopkin, Shon D., ed. “Abinadi.” Abinadi . Accessed May 13, 2024.

<https://rsc.byu.edu/book/abinadi>

Inouye, Melissa, and acumendev. “Sacred Struggle - A Conversation with Melissa Inouye.” Faith Matters - Sacred Struggle — A Conversation with Melissa Inouye, May 12, 2024.

<https://faithmatters.org/sacred-struggle-a-conversation-with-melissa-inouye/>

Inouye, Melissa, and Aubrey Chavez. “Sacred Struggle - a Conversation with Melissa Inouye.”

YouTube - Faith Matters, December 9, 2023. [https://www.youtube.com/watch?v=Owr3\\_xFDATg](https://www.youtube.com/watch?v=Owr3_xFDATg)

Inouye, Melissa. “A Bellwether of Religious Freedom: Public Discourse on the Chinese in Utah.” A Bellwether of Religious Freedom . Accessed May 13, 2024. <https://rsc.byu.edu/religious-liberty-latter-day-saints/bellwether-religious-freedom>

Inouye, Melissa. “Crossings: A Bald Asian American Latter-Day Saint Woman Scholar’s Ventures through Life, Death, Cancer & Motherhood (Not Necessarily in That Order).” Deseret Book:

Books, DVDs, Music, Art & more for LDS Families . Accessed May 13, 2024.

<https://www.deseretbook.com/product/P5221597.html>

Inouye, Melissa. “Melissa Inouye, ‘Making Zion’ Re-Release.” YouTube, May 7, 2024.

<https://www.youtube.com/watch?v=fvZWbM7Yo8w>

Kauwe, Monica. “Remembering and Honoring Our Baptismal Covenants.” BYUH Speeches, January 13, 2023. <https://speeches.byuh.edu/devotionals/remembering-and-honoring-our-baptismal-covenants>

“May 11–17. Mosiah 18–24: ‘We Have Entered into a Covenant with Him.’” May 11–17. Mosiah 18–24: “We Have Entered into a Covenant with Him,” January 1, 2020.

<https://www.churchofjesuschrist.org/study/manual/come-follow-me-for-individuals-and-families-book-of-mormon-2020/19?lang=eng>

Ostler, Craig James. “Baptism: .” Baptism | Religious Studies Center. Accessed May 13, 2024.

<https://rsc.byu.edu/book-mormon-message-four-gospels/baptism>

Perspectives, LDS. “The Church in India with Taunaly Ford Rutherford.” The Interpreter Foundation, January 10, 2019. <https://interpreterfoundation.org/ldsp-the-church-in-india-with-taunaly-ford-rutherford/>

Peterson, Kathleen. “Alma Baptizes the Woman.” Book of Mormon Art Catalog, May 13, 2024.

<https://bookofmormonartcatalog.org/catalog/alma-baptizes-the-woman/>

President Henry B. Eyring First Counselor in the First Presidency. “Our Hearts Knit as One.” Homepage - The Church of Jesus Christ of Latter-day Saints, October 2, 2008.

<https://www.churchofjesuschrist.org/study/general-conference/2008/10/our-hearts-knit-as-one?lang=eng>

President Howard W. Hunter President of the Quorum of the Twelve Apostles. “Standing as Witnesses of God.” Homepage - The Church of Jesus Christ of Latter-day Saints, April 2, 1990.

<https://www.churchofjesuschrist.org/study/general-conference/1990/04/standing-as-witnesses-of-god?lang=eng#p27>

President James E. Faust Second Counselor in the First Presidency ImagePresident James E. Faust. “Born Again.” Homepage - The Church of Jesus Christ of Latter-day Saints, April 2, 2001.

<https://www.churchofjesuschrist.org/study/general-conference/2001/04/born-again?lang=eng>

President Russell M. Nelson President of The Church of Jesus Christ of Latter-day Saints. “The Everlasting Covenant.” Homepage - The Church of Jesus Christ of Latter-day Saints, October 1, 2022.

<https://www.churchofjesuschrist.org/study/liahona/2022/10/04-the-everlasting-covenant?lang=eng>

President Thomas S. Monson President of the Church. “We Never Walk Alone.” Homepage - The Church of Jesus Christ of Latter-day Saints, October 2, 2013.

<https://www.churchofjesuschrist.org/study/general-conference/2013/10/we-never-walk-alone.p33?lang=eng#p33>

President Thomas S. Monson President of the Church. “I Will Not Fail Thee, Nor Forsake Thee.” Homepage - The Church of Jesus Christ of Latter-day Saints, October 2, 2013.

<https://www.churchofjesuschrist.org/study/general-conference/2013/10/i-will-not-fail-thee-nor-forsake-thee?lang=eng>

Richardson, Holly. “Perspective: Scholar, Author, Wife and Mother Melissa Inouye Dies at Age 44.” Deseret News, April 24, 2024. <https://www.deseret.com/opinion/2024/04/24/melissa-inouye-dies-age-44/>

Ricks, Stephen D. “The Doctrine of Baptism: Immersions at Qumran and the Baptisms of John, the Earliest Christians, and Book of Mormon Peoples.” The Doctrine of Baptism: Immersions at Qumran and the Baptisms of John, the Earliest Christians, and Book of Mormon Peoples | Religious Studies Center. Accessed May 13, 2024. <https://rsc.byu.edu/our-rites-worship/doctrine-baptism-immersions-qumran-baptisms-john-earliest-christians-book-mormon-peoples>

Sheri L. Dew Second Counselor in the Relief Society General Presidency. “Stand Tall and Stand Together.” Homepage - The Church of Jesus Christ of Latter-day Saints, January 1, 2001.

<https://www.churchofjesuschrist.org/study/liahona/2001/01/stand-tall-and-stand-together?lang=eng#p3>

Smith, Hank R. “Trial, Blessing, or Both?” Deseret Book: Books, DVDs, Music, Art & more for LDS Families - Deseret Book. Accessed May 13, 2024.

<https://www.deseretbook.com/product/5217687.html>

Swensen, Jason. “Apostles Visit Asia; a Great Frontier of the Church.” Church News, June 18, 2011. <https://www.thechurchnews.com/2011/6/18/23226740/apostles-visit-asia-a-great-frontier-of-the-church/>

Warnick, Melody McGrath. “Permission to Laugh.” Y Magazine, May 23, 2022.

<https://magazine.byu.edu/article/permission-to-laugh/>

Wei-Tsing Inouye, Melissa. “Sacred Struggle: Seeking Christ on the Path of Most Resistance.” Deseret Book: Books, DVDs, Music, Art & more for LDS Families. Accessed May 13, 2024.

<https://www.deseretbook.com/product/P6020549.html>

Welch, Rosalynde F. “In Memoriam: Melissa Wei-Tsing Inouye.” Maxwell Institute, April 23, 2024. <https://mi.byu.edu/news-blog-section/in-memoriam-melissa-wei-tsing-inouye>

Williams, Clyde J. “Deliverance from Bondage.” Deliverance from Bondage . Accessed May 13, 2024. <https://rsc.byu.edu/book-mormon-mosiah-salvation-only-through-christ/deliverance-bondage>

## Biographical Information:



Melissa Wei-Tsing Inouye is a Historian at the Church History Department of The Church of Jesus Christ of Latter-day Saints. She also holds the position of Senior Lecturer in Asian Studies at the University of Auckland. Dr Inouye received her doctorate from Harvard University in 2011 and her undergraduate degree from Harvard College in 2003. Her first book, a history of Christianity in China, is titled *China and the True Jesus: Charisma and Organization in a Chinese Christian Church* (published by Oxford University Press, 2019).

Dr Inouye has spent much of her career bridging gaps between disciplines and groups of people. In 2017 she founded the Global Mormon Studies Research Network, which today is the major academic community studying religious traditions that originated with the visions and teachings of Joseph Smith. She has also been involved with interfaith work and is a Senior Fellow with the Foundation for Religious Diplomacy.

She has written or edited multiple books at the intersection of faith and scholarship. Two books co-published by Deseret Book and the BYU Maxwell Institute include a memoir called *Crossings: a bald Asian American Latter-day Saint woman scholar's ventures through life, death, cancer, and motherhood (not necessarily in that order)*, and a collection of essays titled *Every Needful Thing: Essays on the Life of the Mind and Heart*. Her most recent book, published by Deseret Book, is titled *Sacred Struggle: Seeking Christ on the Path of Most Resistance*. She lives in Draper, Utah, with her husband, four kids, and hairy dog.

## Fair Use Notice:

The *Follow Him Podcast with Hank Smith and John Bytheway* may make use of copyrighted material, the use of which has not always been specifically authorized by the copyright holder. This constitutes a “fair use” and any such copyrighted material as provided for in section 107 of the US Copyright Law. In

accordance with Title 17 U.S.C. Section 107, the material on this podcast is offered publicly and without profit, to the public uses or the internet for comment and nonprofit educational and informational purposes. Copyright Disclaimer under Section 107 of the Copyright Act of 1976, allowance is made for fair use” for purposes such as criticism, comment, news reporting, teaching, scholarship, and research. In such cases, fair use is permitted.

No copyright(s) is/are claimed.

The content is broadcasted for study, research, and educational purposes.

The broadcaster gains no profit from broadcasted content. This falls under “Fair Use” guidelines:

[www.copyright.gov/fls/fl102.html](http://www.copyright.gov/fls/fl102.html).

## **Note:**

The *Follow Him Podcast with Hank Smith and John Bytheway* is not affiliated with The Church of Jesus Christ of Latter-day Saints nor Brigham Young University. The opinions expressed on episodes represent the views of the guest and podcasters alone. While the ideas presented may vary from traditional understandings or teachings, they in no way reflect criticism of The Church of Jesus Christ of Latter-day leaders, policies, or practices.





# Mosiah 18-24 Part 1



GUEST: MELISSA WEI-TSING INOUYE

Hello followHIM listeners. Before we begin this episode with Dr Melissa Inouye we wanted you to know that sadly just a few weeks after this recording, Melissa passed away from cancer. We hope this episode honors her unshakable testimony. Melissa’s friends created a GoFundMe campaign to help her husband Joseph and their 4 children. You can find the link in the description below. And now we are excited to present this episode of followHIM with Dr Melissa Inouye.

- Hank Smith: 00:03 Hello, my friends. Welcome to another episode of followHIM. My name's Hank Smith. I'm your host. I'm here with my cheerful co-host, John Bytheway, and our guest, Dr. Melissa Inouye.
- 00:14 John, Mosiah 18-24. Mosiah 18 is one of the most pivotal chapters in the Book of Mormon. Alma the Elder. Tell me what you're thinking today.
- John Bytheway: 00:27 Ever since Zeniff decided he wanted to go back to the land of Nephi, we've got these different groups who need deliverance. The storylines in here are so fascinating. The doctrine is really strong as they try to get back on track since King Noah, and then get back to Zarahemla, so it's kind of a fun storyline.
- Hank Smith: 00:48 Yeah. I love the community that's created in these chapters. Dr. Inouye, what are you looking forward to today? I know that when you and I discussed this earlier on, you said, "Hank, this is one of my favorites."
- Dr. Melissa Inouye: 01:03 For me, this is one of the pivotal chapters or passages in the whole scriptural canon. As Latter-day Saints, we have this unique idea of what baptism is, which is informed in large part by this chapter and by the description of the people and the Church. The passage just talks with such affection about the waters of Mormon. This place, it was so beautiful to people, just because of what they did there. All over the world, there are places like that, waters of Mormon, places where people were baptized, places where people came together for the first time. I work in the Church history department and we have a whole

division dedicated to historic sites, so famous places. A lot of those sites aren't famous, they're just famous locally to the people who know what happened there. They're really special there. So, love this chapter 18 in particular, and this larger section in general.

- Hank Smith: 01:57 We are looking forward to learning from you today and having a lot of fun. John, Dr. Inouye has never joined us on our podcast before, but she comes highly recommended by her peers. Can you introduce her to our listeners?
- John Bytheway: 02:12 Oh, I would love to, and I think for those who are watching today, they're saying, "Oh, she's on Come Follow Up sometimes on BYUtv." We're so glad to have Dr. Melissa Inouye. She's a historian, as you said, at the Church history department, and a senior lecturer in Asian studies at the University of Auckland. And I want to be careful, my former companion, Elder Burgess, wants to make sure I say this right. Auckland, New Zealand, University of Auckland. She's the author of numerous books, including A History of Christianity in Modern China published by Oxford University Press, and she's got a couple of recent books, Every Needful Thing: Essays on the Life of the Mind and Heart, and Sacred Struggle: Seeking Christ on the Path of Most Resistance. What a great title. Melissa, thank you for being with us today.
- Dr. Melissa Inouye: 03:01 Oh, it's such a pleasure. Thanks for having me.
- Hank Smith: 03:03 I have to ask real quickly, Melissa, as someone goes to read your name for the first time, I-N-O-U-Y-E, what have you heard?
- Dr. Melissa Inouye: 03:11 How do people read my name?
- Hank Smith: 03:13 Yeah.
- Dr. Melissa Inouye: 03:16 Inouye. You know, it's not their fault. It's a weird Romanization that was used at the early 20th century, but since then it's much simpler, it's I-N-O-U-E. The Y gets in the way. People think, what do you do with the Y? You don't actually do anything with it, so...
- Hank Smith: 03:36 I can't imagine, a substitute teacher in school going, "Oh, no."
- Dr. Melissa Inouye: 03:40 Well, actually this is very significant for our topic today, because I would like to talk about the global histories of the Church. And so often we have these records that have problems because they're being kept by people who didn't speak that language

natively, like missionaries, and so will have all sorts of different names and different spellings. It can be quite hard to find people in the archives. The work that the Church has been doing in the Church history department to bring out those better sources, and the original voices of Latter-day Saints, is really inspiring. And it brings to mind all the time for me this scene. Alma is gathering the Church and forming a really intentional Church community for the first time. That's happening all over the Church. My friend Taunalyn Ford of the Church history department says it's always 1830 somewhere in the Church, and it's the same thing for the Book of Mormon as well. For someone, there's always the waters of Mormon.

- Hank Smith: 04:42 I love that. Let me read from the Come, Follow Me manual, and then Melissa, let's see where you want to go with this. The lesson is entitled, We Have Entered Into a Covenant With Him, and it opens up with this.
- 04:55 "The account of Alma and his people in Mosiah 18 and 23 and 24 shows what it means to come into the fold of God. When Alma's people were baptized, they made a covenant with God to serve Him and keep His commandments. While this was a personal commitment with God, it also had to do with how they treated one another. Yes, the journey back to Heavenly Father is individual, and no-one can keep our covenants for us, but that doesn't mean we are alone. We need each other. As members of Christ's Church, we covenant to serve God by helping and serving one another along the way, bearing one another's burdens. Alma's people definitely had burdens to bear, just as we all do, and one way the Lord helps us bear up our burdens with ease is by giving us a community of saints, who have promised to mourn with us and comfort us, just as we have promised to do for them."
- 05:45 This is close to my heart, when you start to think of those who have lifted you along the way, those memories come flooding back. With that, Melissa, where should we go? Should we jump right in? Do we have some background we want to do?
- Dr. Melissa Inouye: 06:00 Well, if we start right at Mosiah 18, we are jumping right into that story. Before the chapter we had a kind of a downer, which was that Abinadi sealed his words with his own life. But then in this coming chapter, chapter 18, we have a sign of the seeds that Abinadi planted coming to fruition. So Alma was a priest who believed Abinadi, and who went about teaching what Abinadi had taught. And not only did he teach, he was widely listened to. People began to gather around him, they began to form a community, and we have this beautiful scene in chapter

18:8-10, that's kind of a key to this covenant that we're discussing today. Shall we shake it up? Does someone else want to read it?

- John Bytheway: 06:48 Okay. Mosiah 18, starting in verse 8.
- 06:51 "And it came to pass that he said unto them, 'Behold, here are the waters of Mormon,' for thus were they called. 'And now, as ye are desirous to come into the fold of God and to be called His people, and are willing to bear one another's burdens that they may be light, yea, and are willing to mourn with those that mourn, yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things and in all places that ye may be in, even until death, that ye may be redeemed of God and be numbered with those of the first resurrection, that ye may have eternal life.' Now, I say unto you, if this be the desire of your hearts, what have you against being baptized in the name of the Lord as a witness before Him, that ye have entered into a covenant with Him, that ye will serve Him and keep His commandments, that He may pour out His spirit more abundantly upon you?"
- Dr. Melissa Inouye: 07:46 This is such a beautiful scripture. At the end of verse 10, it says, "Baptism is a witness that we have entered into a covenant with the Lord." The content of the covenant is expansive, right? Kind of laid out in 8 and 9. What I think is beautiful is that we have both this vertical covenanting with the Lord, but the covenant also involves these horizontal connections to others, to be one people, to bear one another's burdens, to mourn with those that mourn and comfort those that stand in need of comfort. I see it as this really beautiful tie between what's in Heaven and what's on Earth.
- 08:27 What's really beautiful are stories of Latter-day Saints everywhere who are entering into the same covenant. So there's this beautiful picture of the first baptisms in Nigeria. People have been pleading for the Church to send missionaries and to have formal Church organization for decades. Shortly after June 1st, 1978, when the Church's policies regarding racial restrictions on priesthood changed, then members in Africa were able to organize officially. And there's this beautiful picture which you can see, showing this long line of people waiting to be baptized in this spot in the river. Such a beautiful, peaceful place, and this feeling that we've waited long for thee.
- 09:14 That leads to this big question. Well, I think it's a big question. When we do missionary work, we're like, "Go out there and convert the whole world and bring them all in." We kind of have

this idea that people are going to... The missionaries will go out there and find a bunch of people, and then those people will all be kind of just like us. They'll all be like the Church that we recognize. But actually, when missionaries go out into the world there are a ton of different kinds of people, different political views, cultural views, views on honesty, views on marriage, views on charismatic experiences, like whether angels or spirits appear to people nowadays and so on, so much difference. And then people come into the Church, they come in as they are. We are then in a covenant to bear their burdens.

10:09 Also, if anyone can think of someone in their local congregation that they find hard to get along with, you don't have to say it out loud or anything, but just imagine someone in your neighborhood congregation who's hard to get along with, and then imagine how that is on a worldwide scale. So many other personalities that are really hard to get along with, just in terms of where we come from and what our different expectations are. I find this covenant in this scene so universal, and also so intimate, because in order to understand people, to mourn with them, you have to know them. And to comfort people, you have to have love in your heart to give to them for comfort.

Hank Smith: 10:53 I was thinking of people in my ward community that our personalities are so different, it's difficult to get along. And if you can't think of anyone, by the way, it might be you right? that people can't get along with. But John, I think it was Elder Christofferson, right? That we brush up against each other with our idiosyncrasies.

John Bytheway: 11:16 Yeah. He gave a talk called Why the Church in 2015, and he said one of the purposes of the Church is to facilitate the application of divine doctrine. We learned about forgiveness and repentance, and now we get to experience it with each other. But in the talk he said, we come up with each other's idiosyncrasies, and then he said, "Or as President Packer used to call them are idiot-syncrasies," if you remember that.

Hank Smith: 11:47 That's exactly right. There can be friction there, but that's not a bad thing.

Dr. Melissa Inouye: 11:52 Yeah. This question of come into the fold of God and be called one people, and to bear one another's burdens, what does that even mean, you think, in a Church where we're global, we exist in different parts of the world? Maybe you'll serve a mission to one country, but then what does it mean that you don't know everybody? In the early Church, for example, we see they went through some really hard times, and we'll see times when

someone will say, "Jane Manning James gave me some flour, which is about half the flour that she had left, and I was able to feed my family." So those were face-to-face relationships, but do you find it hard to identify with saints who are not in the same country, who don't speak the same language, who you don't see all the time?

- John Bytheway: 12:41 My wife and I were in Texas going on a trip on Sunday, got on the Church's website and found a ward to go to, and we Ubered our way there. And it didn't take us very long to figure out it was a Spanish-speaking ward, and neither one of us speak Spanish. But I was thinking about this discussion, and thinking how at home we felt, and how many happy smiles we saw, and how many extended hands with handshakes. And I love this, what you emphasize, this group. The things that he says in verse 8 about being God's people, we didn't get to converse very much with anybody, but I just felt so at home.
- Dr. Melissa Inouye: 13:29 Yeah. That's super. It's an incredible feeling when you can go into a meeting and not speak the language, and just feel totally at home. So then, and let me just push you on this a little tiny bit, would you know how to bear the burdens of the people in that ward as well as in your own congregation?
- John Bytheway: 13:47 Probably not. I would need to know the people. We were listening to the talks, they were expecting some sort of cold front coming through, and for us we were laughing because their cold front meant they'd be in the 30s. In Salt Lake City, we go well below the 30s during the winter, but they were talking about food storage, and does everybody have enough of this? And it was a very practical sacrament meeting. And we were watching on Google Translate to see what these talks were about, which was amazing to see what they were about. But they were looking at something that we've dealt with a lot differently than we were. I can see what you're saying. How do I help them when I don't even know them and what their trials are the same way I know what my community of saints' trials are?
- Dr. Melissa Inouye: 14:32 And it's so tricky, because as the Church gets bigger and bigger, that's a reality for all of us.
- John Bytheway: 14:37 Yeah.
- Dr. Melissa Inouye: 14:38 We have our local communities, our local wards or branches, people we know well, and then beyond that are people that we don't quite know as well. I think it's a huge challenge for us in

the 21st century, coming to terms, getting a grip on what it means to be a global Church.

- Hank Smith: 14:54 Yeah. One thing that came to my mind, I remember being a teenager and watching President Hinckley go to, I think it was Honduras, after an earthquake or a hurricane, and watching him grab a mop and clean the Church. And here's me who hadn't left Utah very often. I remember being impressed by that, about how... Wow, there's people all over the world that need help. And then today, with different social media, I can become friends with or follow Latter-day Saints in Africa, in the Philippines, in Asia, and I get to at least get a glimpse into the struggles and what their lives look like every day. So it's getting a little bit easier to understand, even though we're far from truly understanding.
- Dr. Melissa Inouye: 15:45 Yeah, I think so. It's really exciting, actually. The Tabernacle Choir has this new program where they'll have guest singers from around the world come in and sing at conference with the Tabernacle Choir. That's fantastic, and I think, again, an attempt to help all of us get a grip on what it means to be a global congregation, a global community.
- Hank Smith: 16:08 Melissa, give us a little bit of your background, then. Where do you collect all these stories?
- Dr. Melissa Inouye: 16:13 At the Church history department, I'm in charge of the global histories. They are the Church's short, 500-word or less stories of Latter-day Saints all around the world. The great thing about being 500 words or less is that you could use a whole story in its entirety in a talk, in a lesson. We also found out that none of Jesus's parables were longer than 500 words, so we feel like it's a good story length for... It's good enough for Jesus, it's good enough for us.
- Hank Smith: 16:45 I like that.
- Dr. Melissa Inouye: 16:46 What's really interesting about these stories is they let us know that, for a long time, the Church was founded in the United States, but even from the very beginning, it's depended very heavily on people from outside the United States. So for example, at the time of the end of the Nauvoo era, when people were beginning to gather and to go west, there were far more Latter-day Saints in England than there were in the United States. In those early days, we had Saints from Wales, from Scotland, from Scandinavian countries, and they really also made a mark on the Church. My ancestors... My grandparents are from Gunnison, Utah, and that's in Sanpete County, and in

Sanpete County there's still a pretty heavy Scandinavian influence, and it comes from people's last names, like there's Christiansons and Johansons. But it also comes through in the local culture and the local treats.

Hank Smith: 17:48

They still have Swiss Days in some Latter-day Saint communities.

Dr. Melissa Inouye: 17:53

And then the Church outside the United States has often affected the Church inside the United States. So for example, there was this woman in Guatemala in 1942, and she was playing ping-pong at this ping-pong place, and a friend called her over and says, "Carmen, come here. This gringo wants to meet you," she said in Spanish. And she says, "Why in the world does a woman have to go to a man?" In Spanish, thinking that he wouldn't understand. She said, "If he's a gentleman, he can come and meet me." So then he walked across the room and replies in perfect Spanish, "Where in the world have you been?" And after that, they began dating, eventually got married, and Carmen joined the Church. She was actually the first member to join the Church in Central America.

18:43

And she noticed some things as they were trying to implement the Church in this new place. People from indigenous communities were coming in a long way, driving in for hours to attend these different meetings, which were on different days, like Primary, Sunday school, sacrament meeting, and so on. She's like, "This is just not working." In the 1970s then, the now established Latter-day Saint family, Carmen came up with a number of ideas, which she suggested to leaders at Church headquarters, like, could we have a consolidated meeting schedule? And that was a three-hour block, which was then piloted in Guatemala. That way, people can come in, make that long journey only once. And can we have smaller meeting houses? We don't have to have these massive meeting houses that cost a lot of money and look like they come straight out of Bountiful Utah. We can have smaller meeting houses that fit the needs of our people here, those kinds of things. Also, the simplified Sunday school lessons, which we now call Gospel Essentials, that was also a Carmen O'Donnal idea.

19:45

As the Church becomes this more global Church and grows, we all influence each other. It's not just this flow of culture and influence from the United States outwards. It's like the whole world is mixing up and flowing in together. And I love that, because I think it really exemplifies the horizontal movement in these verses. Come into the fold of God, be called His people, and are willing to bear one another's burdens that they may be



light. Sometimes, if something is a burden for people in Guatemala, maybe that's a burden for people in other places too. Maybe we can change this. There are some macro level changes that have happened. And then also I think another trend that we've seen in the Church is adaptations to local situations. So for example, in the Democratic Republic of the Congo, where I visited the Church once, I noticed that the Sunday school classroom was underneath the mango trees. It was a great classroom, and a great place to have that gathering, but it didn't have to be in a building.

- Hank Smith: 20:52 In the Relief Society room or something.
- Dr. Melissa Inouye: 20:54 Yeah. That's the beauty of the global Church, is you see all these different ways that people are trying to fulfill their covenants. We also see different ways that people are living in the gospel.
- John Bytheway: 21:05 When was it that they announced that there are more members outside of North America than within North America?
- Dr. Melissa Inouye: 21:11 I believe that was February, 1992, or maybe 1994.
- John Bytheway: 21:15 Yeah. It was a long time ago. I suppose those trends are continuing.
- Dr. Melissa Inouye: 21:21 Yeah. Ever since then, there's been more members outside North America than inside North America. The fastest growth is taking place in Africa, though currently that's still only about a small, single -digit percentage of our membership.
- John Bytheway: 21:37 A lot of French speakers too, in Africa.
- Dr. Melissa Inouye: 21:40 Mm-hmm.
- John Bytheway: 21:40 That's what I've heard. Is most of the Church speaking Spanish? Is that a fair statement?
- Dr. Melissa Inouye: 21:45 The most spoken language in the Church is English. After that, I believe it's Spanish. After that, I believe it's Portuguese. If you get English, Spanish, Portuguese, you get about 90% plus of the entire Church membership. It's actually impressive that we invest the resources that we do in trying to get German and Russian and Chinese and Thai and all of these different languages. We're really trying to be a global Church.
- Hank Smith: 22:16 Something's standing out to me as you're telling us these stories, and that is the simplicity of Mosiah 18, of what it means

to be a Church community. We don't get a lot of the complicated policies that you might need to run a global Church, but what are we really about as a community? We're about mourning with those who mourn, comfort those who stand in need of comfort, bear one another's burdens, and stand as a witness of God. If you took a Church community and they did those things, you're going to be successful.

Dr. Melissa Inouye: 22:53

Okay. Another story, talking about Maria de Silva. She was pregnant with her first kid when they fled from Angola and went to Portugal as refugees, lived in Lisbon for a while, and got on their feet, got jobs, and had a new life. During that time, decades in Portugal, Maria kept on having dreams of herself and something churchy in Angola. So she dreamed about Spencer W. Kimball, two sister missionaries, and herself somewhere in Angola, or she dreamed about another missionary and herself in Angola. So she kept on dreaming about herself in the Church, so she decided to go back to establish the Church there. So she filled up her suitcase with manuals from the Latah ward's building and brought all the manuals to Angola, and when she got to Angola, she started holding meetings in her house. So people would come to her house, they would worship, they would sing. Maria taught all the lessons. She taught primary, she taught Relief Society, she taught priesthood. She organized a choir. They were singing hymns, Latter-day Saint hymns.

24:03

Finally, in 1992 I believe, a General Authority was passing through Angola and was just astonished to see this group of 100 Latter-day Saints meeting in Angola. They met him for a conference at this hotel, and the choir was in these special choir shirts and skirts and everything, and she had told all the men to wear an undershirt. So at first he thought they were all members, because he thought they were all wearing garments.

Hank Smith: 24:34

Endowed.

Dr. Melissa Inouye: 24:34

Just kind of funny. Yeah. He was astonished that they had so many people. He's like, "Wow, will you please organize a church in Angola?" She's like, "Can I do that?" He's like, "Yeah." And he gave her a blessing. He said, "This is a very solemn and sacred process. We don't go in through the back door. We don't give bribes." Maria set out, and she prepared all the paperwork with help from the area office in Johannesburg. All the paperwork that was required to get the Church officially registered with the government, and that would make it subject to civil protections, to religious freedom protections, and so on. They'd be allowed to meet officially and be recognized as a legitimate group in

Angolan society. She gets the papers together, and the day comes when she's ready to take the papers.

25:17 Right at this time, unfortunately, there's this huge flare-up in violence that becomes known later on as the Halloween Massacre, and in the course of three days, about 20,000 people in the capital of Luanda where she lives are killed. They're fighting in the streets. People go house to house, pulling people out of their houses. Some people just disappear. In the midst of this huge civil unrest, she doesn't know how long it's going to last, she takes the papers, there's no postal system, and she marches from her home to the government building, and as she's walking there, all along the road, she's walking past the bodies of the dead. So she goes to the government office and she says, "Here's the papers for the Church of Jesus Christ. We need permission for the Church to operate here." And the government official says, "Forget it. You got to get in line, and it could take a long time." And she's like, "Well, I need these now." "Lady, people have been waiting for this... Some people have been in line for 20 years."

26:14 She says this little prayer to God, "What should I do?" And God says, "I'm better than all of them. Go ahead and submit the papers." So she's like, "Okay, here. Here's my papers." And she turns them in. And then it turns out about two weeks later, there's this announcement from the government, which is that all of the religious organizations that were waiting for approval have been approved. So we don't know exactly what was going on behind the walls of the bureaucracy in Angola, but we know that Maria's story and her courage played a role in a 20-year wait becoming a two-week wait. And it blessed not only the Latter-day Saints, but just all the people who wanted to worship God in that country.

26:58 Hank, you were talking about how simple the Church community can be, and I think in that story of Maria de Silva, and the congregation that she brought together in Angola, and then brought into legal existence as well, really shows us how it's not that complicated. We just have to have people who are joined together in love.

Hank Smith: 27:18 John, has it been ten years now that you needed your ward to come to your rescue? You were serving as bishop and you went to, what, a pinewood derby?

John Bytheway: 27:30 Yeah. You've got a good memory. I was sitting right here at this desk, and I got on the intercom and said, "Hey, what time's pinewood derby?" And then I checked online, "It's right now."

Everybody get in the car." And I should have walked past the stove, but I didn't.

Dr. Melissa Inouye: 27:44

Oh, no.

John Bytheway: 27:45

My kids had been watching Food Network and wanted to see if they could deep fry chicken wings, and I should have checked the stove. I'm not throwing my kids under the bus. I'm the dad. I should have looked at the stove. But a little while later, my first counselor called me, said, "Bishop, you've got five fire trucks in front of your house. What's your garage code?" Long story short is this ward family showed up, people coming in and taking things out of the house to secure them and put them in a safe place. Somebody found my suit, took it to the dry cleaners. My Elders Quorum President running around with a clipboard. And I could overhear this. "Who's sitting in bishop's driveway from 2:00 AM to 4:00 A.M?" "I'll take that." It was amazing, Hank. People handing us money, people taking care of our kids' missions. And then you walk into the chapel, and you don't know who to thank, but you just love everyone, because they are serving, they are helping us bear our burdens. It was an amazing experience where I fell in love with my ward family.

Hank Smith: 28:56

That took a while to rebuild.

John Bytheway: 28:58

Nine months.

Hank Smith: 28:59

A little bit of a charred house.

John Bytheway: 29:00

Yeah. It was a lot of smoke damage, and that was the most amazing thing that happened, was my ward family. I just thought, "Wow, this was a very Zion thing that just happened here." And it was humbling, extremely humbling to see how people were willing to help a neighbor.

Dr. Melissa Inouye: 29:17

That reminds me of a time when our ward really came through for us. So I've been a cancer patient since about 2017. At every wiggle in my family's path, our wards have always been there to help us. Most recently, we were on a family vacation in the summer. It was last summer. We came back, it was late at night, and I noticed that there were bark chips leading up to our front gate, and we had never had bark chips there before. I don't know what we had. We were also in the middle of some summer landscaping, so everything looked weird. I was like, that's weird. And I walked in the bark chips, and I opened the door into the backyard, and our ward had gone through our crazy overgrown garden, the raspberries reaching everywhere

and snagging everywhere, they'd tied them all up, they'd pruned them all back, they'd put down bark chips between the paths, the garden beds, made it this really beautiful, peaceful space.

30:21 I do a lot of outdoor yard work, and I was just calculating in my mind the number of wheelbarrows of bark chips that would have been required for this. And I was like, whoa, this was like a multi-day task with a lot of people. They tried to remain secret. We figured out who some of them were. But it's just like you said, John, sometimes you don't know, and you don't know how to say thank you, and then that makes you feel bad, because you can't repay it in a personal way, but you can keep putting things into the universe that are good. And that's why I have this cough. There's something pressing on my diaphragm or something that's really annoying, so sorry.

Hank Smith: 30:57 Please don't apologize. Seven, eight years being treated for cancer.

Dr. Melissa Inouye: 31:04 Yeah. It's a long time. It's getting really old, actually.

Hank Smith: 31:08 It's getting really old. I think our listeners would love to hear how others have helped you bear that burden. That is a heavy burden.

Dr. Melissa Inouye: 31:19 Mm-hmm. Well, when I've had big surgeries, my family and members of the ward have always come and helped me. I think it's also just really important... I mean, sometimes you can't take away pain from someone. You just can't do it. What I think the next best thing is just to be a witness, to just sit with them and say, "This is really hard." And then it gives the person who's in pain or who's going through a hard time just that recognition. You're not making this up. This is a real challenge, and you're tackling it. So I think that's really helpful.

32:02 People who have cancer often talk about how their friends vanish. That hasn't happened to me. But I think it's because people just don't know what to say any more. They feel like it'll be awkward, they don't know what to say, they don't know how to help, and so they don't come. But for me, it's really powerful to have people come and just say, "This is really hard for you." And you say, "It's really hard." And they say, "It looks like it kind of sucks." And you're like, "Yes, it sucks." And it's just nice to have someone there with you that way. I mean, I think that's why Jesus in the Garden of Gethsemane asked the Apostles to come to witness. It was hard for them, but I think that's what he wanted. He didn't want to be alone during that time.

Hank Smith: 32:59 Yeah. Very beautiful. Very, very touching, and we're grateful you made the trip to be with us on followHIM. We have listeners all over the world who you're helping to bear their burdens with what you're teaching us today. At the same time, struggling with your own heavy burdens. It's a beautiful thing, this Church community.

Dr. Melissa Inouye: 33:25 I really think it is. And what really helps me also is, when I think I have problems, I think my life is hard, and then I'll read some stories of fellow Latter-day Saints who just have shown so much strength and fortitude in the face of this unimaginable difficulty, that I'm like, "Actually, Melissa, stop whining. Get over it." For example, in Rwanda during the Rwandan genocide, there was a young girl named Agnes Twagiramariya, and she was about 11, and she saw her neighbors slaughter her parents, her siblings, and a bunch of her cousins. She grew up with this horrible feeling of depression, and this anger in her heart, and she said she just didn't have any peace, which you can totally imagine why. She struggled through it, and later on, she was a student at the university, and her cousin had become a member of the Church, so her cousin asked her to come with her to church, and so she went with her to church. And she just loved the people. She found it to be a really warm and welcoming community, and she said they behave like children of the Lord.

34:40 So she eventually joined the Church, and eventually was able to get a temple recommend and to go to the Johannesburg temple to be sealed to her family members who had been killed during the genocide. And she said that encountering the gospel of Jesus Christ gave her the ability to forgive the people who had done this to her family, and that forgiveness brought her peace. So inspiring to me that we are part of a community of people who have gone through really hard things all over the world, and we can learn from each other that way.

Hank Smith: 35:20 Yeah. I'm struck by verse 9, where Alma teaches, where we do all these things, we bear one another's burdens, we mourn with those who mourn, we stand as a witness of God, and then there's this phrase after this list that you may be redeemed of God. So, at least in these verses, something that leads to our own personal redemption is blessing each other's lives. There's something redemptive for me personally when I go and serve and help and bless and uplift my Church community, and even the community at large around me.

Dr. Melissa Inouye: 36:02 Yeah. It's like a list of qualities that are the opposite of what's described in another Book of Mormon passage on the natural man. The natural person, I'll say, to be inclusive of me as a

woman. The natural person is an enemy to God, says the scripture, because we're selfish or hard-hearted, we only want to do our own thing, we don't want to listen to God. And here in the scriptures we have kind of opposite thing. People are not going off as lone wolves. They're coming together. They're not being selfish. They're bearing one another's burdens, and they're all together to witness of God, as opposed to pretend that God doesn't exist.

- Hank Smith: 36:41 Melissa, and John also, you can answer this question, why do you think there's a difference, at least there seems to be in these verses, a difference between bearing someone's burden, mourning with someone, and comforting someone? You could say those all together as one construct, help each other. But he seems to delineate between these items as if there's differences between them. Do you see any differences? I think you said earlier, sometimes you just need to sit with someone, perhaps trying to comfort them.
- Dr. Melissa Inouye: 37:18 I see levels of intimacy in that tier. You could think about, for example, some people sometimes say that being a member of the Church is just like being a member of a moving collective. We do plenty of physical labor in the Church, where we help people move, we clean out houses that have been destroyed by hurricanes, we bring food to each other. It's even more intimate to mourn with someone. To mourn with someone, you have to... I don't know if you have to know the person you're mourning with, but I think you have to know about their circumstances, and put yourself with them in that really dark place. And then to comfort those that stand in need of comfort, I think of a hug or physical touch. And you don't do that to everyone, you have to know people first.
- Hank Smith: 38:07 Someone tell Brad Wilcox that you got to know them before you hug them.
- Dr. Melissa Inouye: 38:09 Yeah, that's right. I've hung out with Brad before.
- Hank Smith: 38:10 Yeah.
- Dr. Melissa Inouye: 38:17 Maybe giving that menu of examples hits the ways that we do things, like there's physical service, or practical service, finding solidarity with people that are mourning, and then last of all, comforting people. That's quite intimate. You have to really know someone in order to be there in that space with them.

John Bytheway: 38:39 Sometimes we want to comfort and we don't know how. And I love the example of Job's friends, who sat with him, just were there. When they started to open their mouths, it got worse, because they tried to start explaining, "I think God is doing this," or, "I think God is doing this," or, "Well, actually, I think God is doing this," and that's when it got worse.

Dr. Melissa Inouye: 39:02 Right, right. They should have just kept their mouths shut.

John Bytheway: 39:04 Yeah. Sometimes just being there is comfort.

Dr. Melissa Inouye: 39:09 Just being there. Maybe that's also part of what it means to stand as a witness of God, at all times and in all things and in all places, because most of the time we don't see God, but God's presence isn't something that you can easily observe in the environment. I think at times when you're going through a really hard thing, and you feel like you've been abandoned by God, when there are a bunch of people around you who share that faith in God, they in a way... I'm not saying they're stand-ins for God, but they're witnesses for the reality of that power and that presence and that love.

Hank Smith: 39:52 Wow. That is fantastic. I've never thought of it that way. Someone's thinking, I've been abandoned by God, and the fact that my friends are standing there, that's a witness that God is still with me.

John Bytheway: 40:07 Because He sent them.

Hank Smith: 40:09 That's a beautiful insight. Now, John, Melissa did not ask me to do this, but I was looking at her book that you mentioned earlier, *Sacred Struggle: Seeking Christ on the Path of Most Resistance*. I was quickly looking at some of these reviews. Melissa, even in her book, here she is, dealing with cancer, she writes this book, here's what one reader said. "I don't know why I picked this book to read, other than to provide a balance to other books I read. I'm a bitter member of the Church, who still attends church and is trying to navigate how it fits in my life. I'm struggling spiritually, physically, emotionally, and mentally, and I found so much to love about what Melissa shared. I love and embrace what she shared about how to still be part of this Church, embrace diversity, foster inclusion, and follow Jesus's path. I'm inspired to be better, to move forward rather than stagnating in the indecisive stalemate I found myself in. I'm inspired to approach my struggles with less resistance and with a more outward-focused, how can I find growth and strength that will support others in this struggle approach."



John Bytheway:	41:31	Wow.
Hank Smith:	41:31	Yeah. That is a beautiful testimony to... that Melissa is living what she's teaching here.
Dr. Melissa Inouye:	41:40	It's always hard to read your own books, where you're saying like, "The struggle is sacred, stop complaining, embrace it," when you're having a bad day. But I think we're allowed to do that too. A lot of my life has been really idiosyncratic, I guess, since we already used that word earlier on. I've lived in a bunch of different places and had a bunch of weird health conditions, and I've experienced church in a lot of different places as well.
	42:12	What often happens, especially with younger people, is that when younger people are looking at the Church as an institution, and as a global community, if you will, and wondering, is there a place for me here? They often make that judgment based on the political and social and cultural values of their place. And I'm not saying that we're completely shaped by our environments and no-one has any agency and no-one can ever think their own thoughts or whatever. But we do know that where you grow up has pretty significant impact on your experiences, which has an impact on your ideas about the world, your assumptions, your politics, everything.
	43:01	A lot of times I see people who are struggling with the Church because they want to be like Christ, they want to be part of a global community that follows Christ, and they see that some of the Church's institutional policies look to them, from their political cultural perspective, as they exist on a spectrum, on a political spectrum, and sometimes they're conservative. Based on that political morality, developed post-industrial countries, often tend to have more liberal views than the previous generations. Just imagine, think about your political platform in your head, whatever it is, everything that you would do if you were put in charge of America. Like, here's America, fix it. Do nine things.
Hank Smith:	44:14	Nine things.
Dr. Melissa Inouye:	44:16	So everyone would have different platform, but what is the probability that you would be correct, that what you wanted and what you thought was the best was indeed what 300 million people in America needed? The probability is pretty low, right?
Hank Smith:	44:32	Yeah.

Dr. Melissa Inouye: 44:32 And we can apply that same thing to ourselves more broadly. My views are very different from a Latter-day Saint woman in a working class family in Mexico, or my views are really different from a Latter-day Saint man in the Democratic Republic of the Congo. Rather than not let people who don't fit our views into our club, we have to remember that Team Jesus, as it were, is everyone who wants to be on Jesus's team. It's not about us defeating other groups.

45:08 Some people feel like from a certain point of view, like in post-industrial Westernized countries, where on a global scale, it tends to represent the more liberal social side of how people do things globally, there's also a huge part of the Church that is on the opposite end of that scale. People in developing countries tend to be more socially conservative than people in these wealthy countries. If people want to be disciples of Christ and want to serve the whole world, then we have to be okay with serving people whose political views are really different from ours. A global perspective, while not a cure-all or a silver bullet for faith crisis, I think a global perspective is really helpful, because it helps us zoom out from our narrow political and cultural settings background, and just see that actually, probably from Jesus's point of view, politics really doesn't matter that much, and the most important thing is to be one people and to be witnesses of God. And sometimes our ideas of what it means to witness that way can come into conflict. But the most important thing is if we can do that lovingly, and we can do it in the same room, as it were, we can still be together.

46:32 I don't know why it took me so long to say that. I mean, if I were going to say it in a really short, succinct way, I would say look at the global picture, it's a lot more complex. The Church is not an automatic, reactionary, horrible thing. That's what I was trying to say, but...

Hank Smith: 46:56 No, it was awesome.

John Bytheway: 46:58 Later on in verse 20, "He commanded them that there should be no contention one with another, but that they should look forward with one eye, having one faith, and one baptism, having their hearts knit together in unity and in love, one towards another." I'm just one guy here, living where I live. How do I do that in a global church? How does an individual try to accomplish that in a global church? Or do I just have to begin where I am? I mean, what are your thoughts on that?

Dr. Melissa Inouye: 47:30 That's a great question. You know how Jesus says, "How can someone know a master that they haven't served?" How can we

serve fellow saints that we don't know? So a great thing is to go to your Gospel library app, and open the Church history section, and go to the global histories. And there's stories there from basically every place where we are, with a few exceptions because of sensitive politics and so on, I'm sure you can imagine. And just start using them in your lessons, in your talks, especially to youth, to help them see, here's someone who worked really hard to go to the temple. Youth often go on temple trips.

48:16 In the United States, certainly in Utah, we're a little spoiled when it comes to proximity to temples, but you would have these people leaving Cameroon in their church clothes, wearing their temple clothes, originally supposed to go in three buses, but then later stuffed into two buses because the third bus didn't work, and taking basically 24 hours to get from their starting destination to the temple. At times, they were pushing the bus through the mud in their Church clothes. Someone would have to walk ahead of the bus to find out where the deep holes were, and they pushed the bus through that. They finally show up at the temple in Nigeria, local Saints receive them, and they help them get cleaned up, and wash their clothes, and they have a beautiful couple of days at the temple, and they really appreciate being there, because of the work that it took to get there. But just a story like that, it's such a blessing, and when we work for things, it feels like even more of a blessing for some reason.

John Bytheway: 49:15 What you said earlier that I can't stop thinking about is that it's always 1830 somewhere. I love those kind of stories, because you can't help but compare when you have really blessed circumstances to what someone else is willing to go through for the temple. And I remember a story that Elder... I read about it, Elder Ballard, I think it was Bolivia, but he came there to participate in these training meetings. He said that there were a group of brethren, from here up, their shirts were white and clean, and from here down, they looked reddish-brownish. And that he approached these brothers and... "How are you?" And they explained that they had to get up at some hour, like 3:00 or 4:00 in the morning, and travel across a couple of rivers to get there, and they held their books above their heads, and the rivers came up and stained their shirts. Elder Ballard was visibly moved. These brothers said, "Elder Ballard, you are an Apostle. We would do whatever was necessary to be taught by you."

50:22 I read that kind of a story and I think, am I going to complain when the alarm goes off at 7:00 A.M. for stake priesthood? And that's why I love that idea of it's 1830 somewhere. Somebody is

going through that kind of sacrifice and devotion, and it teaches me and informs me.

Dr. Melissa Inouye: 50:43 Yeah. And they're also figuring things out. Sometimes as a people, we're too hard on ourselves. If our Church community isn't perfect or we have problems or we don't feel united, we throw up our hands or say, "No, it's not true, it's not working." When something's hard, it's a feature, not a bug, of reality and the kind of life that we chose under the plan of salvation. Jesus said, love your enemies. What better place to find enemies than in your local ward, and to learn how to love them?

John Bytheway: 51:21 Lots of enemies, one convenient location, right?

Dr. Melissa Inouye: 51:27 That's right. Well, I thought about the members of the first racially integrated branch in South Africa, called the Soweto Branch. I don't know if you've ever heard of Soweto riots before. Soweto was a township outside of Johannesburg. So during South Africa, during apartheid, Johannesburg was largely for white people, and these townships outside were the areas that were reserved for Black people to live. And there was strict racial segregation. There were enough Black members of the Church who wanted to meet, they would travel to Johannesburg, but it would take them hours. They'd have to get up really early and take buses for a long time and walk for a really long time to get to this meeting house in Johannesburg.

52:12 But finally, the Church leaders decided to set up a branch in Soweto, the township. And members of a Johannesburg congregation were brought in to attend this branch, and to help train the newer members on how to run a Church congregation. But it was so hard, because this is before apartheid has been lifted, and there's all these racial stereotypes that people have, and there's also the political history of just violence. These two groups really feared each other physically. They worry that they could come to harm, and they were in the wrong place at the wrong time.

52:55 In 1981, they organized this branch in Soweto, and it was this beautiful opportunity for the members of the Church to really grapple with, what does it mean to be one people? What does it mean to worship together? One anecdote was told by the Relief Society president Maureen van Zyl. She was white, she came from Johannesburg. And she said, "Well, we thought that in Relief Society we should do something unifying, like sing the National Anthem or something." So they sing the National Anthem in Relief Society, but what they didn't realize was, for Black members of the Church, the National Anthem was seen as

a kind of hate music, the kinds of things that white supremacists would sing as they were marching off to persecute Black people. That was a big learning experience.

53:45 This other experience was where these young men in the ward were about to attend a Church conference, and the branch president, who was also white, wanted to make sure that they didn't stick out in a weird way and that they fit in. He went to his own closet and he got his own Sunday clothes, and he passed them around to all the young men. One of the young men noticed, after the conference and they've given all the clothes back, he noticed that the branch president was wearing the same clothes that he had been wearing. And he thought, there's no way. He was just so touched that the branch president had shared his actual clothes with him. And he didn't think that was something that most people in his society at that time would do, to do something so personal and intimate.

54:34 I just can't imagine how difficult, how much social pressure there was, how much political pressure there was, how frustrated they must have been, both the black and the white members of the Soweto branch, just trying to figure each other out, like these two groups of people who hadn't interacted at all for years in this setting. I think it's really impressive, and I think it speaks to the power of the gospel to overcome all of those hurdles, and to continually push us towards that ideal that's expressed in the baptismal covenant. We're not always perfect, and we often mess up. The Church and the gospel push us.

Hank Smith: 55:14 Coming up in part two of this episode.

Dr. Melissa Inouye: 55:17 Pretty soon thereafter, she is doing laundry, or in the middle of some sort of task, when she has this prompting to call this woman. She's like, "Okay, well, maybe I'll finish my task." And then she's like "No, no, no, no. I'm going to do it." So she jumps on her phone. She calls the person.



# Mosiah 18-24 Part 2



GUEST: MELISSA WEI-TSING INOUE

- John Bytheway: 00:01 Welcome to part two with Dr. Melissa Inouye, Mosiah chapters 18 through 24.
  
- John Bytheway: 00:07 I was thinking about Elder Christofferson again that talk, Why the Church, because that's about why we form communities of saints, and he said the most wonderful thing in there. He said, "We're not striving to conversion to the church," and I confess, I've used that language before. "Oh, he was a convert to the church or whatever." But I've noticed in the Book of Mormon, it has always converted unto the Lord, and I think it's 3 Nephi 28:23 where it says, "They were converted unto the Lord and were united with the church of Christ," and you see those as our conversion is to Christ. It's not to the church, to the institution. Our conversion is to Christ, and then we unite with the church. That's our community of saints. I'm really grateful he pointed that out. Ever since then I've noticed how often the Book of Mormon speaks of converted unto the Lord, never converts to the church, but converted to the Lord. Then we unite with the church.
  
- Dr. Melissa Inouye: 01:04 I really love verse 30 in chapter 18. It's where it says, "All this was done by the waters of Mormon in the forest that was near the waters of Mormon, near the place of Mormon, the waters of Mormon, the forest of Mormon. How beautiful are they to the eyes of them who there came to the knowledge of their Redeemer." So they were being converted to Christ in that place, and because of that beautiful spiritual experience, the physical place is beautiful to them too.
  
- John Bytheway: 01:35 I love that you introduced that at the beginning. Everyone could probably identify their waters of Mormon where they came to this knowledge and it's that, what do we call it, a happy place. Where's your happy place?
  
- Hank Smith: 01:48 Yeah.

John Bytheway: 01:48 Maybe not just a laughter place, but a joyous, peaceful place.

Hank Smith: 01:53 You see some of the paintings of the waters of Mormon, and they're absolutely gorgeous, these beautiful settings, but that's not what it says. It doesn't say that the waters themselves are beautiful. It says that the waters are beautiful because of what happened there. They're beautiful to the people.

02:13 I know neither of you are affiliated with me when I go off the rails a little bit, but I have a theory that I want to share, and it's just that, it's just a theory, but the fact that Mormon put his own name in here, 1, 2, 3, 4, 5, 6 times in one verse makes me think that perhaps he wants us when we hear this name Mormon, and it's okay to say that word, right, John? This isn't the waters of the Church of Jesus Christ of Latter-day Saints. This is the waters of Mormon that perhaps when we hear that name, he wants us to think of this place.

02:51 Here's my theory, and both of you can say, Hank, you're off the rails, and I'll have to ask Mormon one day. I have to wonder if the Book of Mormon was named after the waters because of what may happen with the Book of Mormon. I have a little backup here. This is Joseph B. Wirthlin. He said, "Just as the land of Mormon became beautifully sacred to those who came to the knowledge of their Redeemer, so the Book of Mormon becomes divinely sacred to the people who read it and come to the knowledge of their Redeemer. How marvelous," he says, "that the Book of Mormon, the most powerful instrument upon the face of the earth today for bringing all who will heed its message to the knowledge of their Redeemer, should bear the name of this hallowed place."

03:39 One more paragraph from him. "Whenever you think of the Book of Mormon or hear the name Mormon, I hope you'll remember the sacred significance of a holy place, a place sanctified by the Spirit." I think it's a fun idea to think that Mormon named his book The Book of Mormon after the place rather than himself. Just a thought, John.

John Bytheway: 04:01 I like it. What's the reference for that? I'm sure people would love to... That's a conference talk?

Hank Smith: 04:06 No, it's a book entitled Heroes of the Book of Mormon.

John Bytheway: 04:10 I know that book. Those chapters were not just conference talks put together, but each of those them wrote chapters about a favorite Book of Mormon hero, a president. It was Elder Nelson

at the time wrote about Nephi. I'm glad you told me that because that's a beautiful way to think of it.

- Hank Smith: 04:27 Thanks.
- Dr. Melissa Inouye: 04:28 For me, I can't think about the place without also thinking about the people gathered there too, so that's just a beautiful way to think about the Book of Mormon as an instrument of gathering.
- Hank Smith: 04:40 Whenever I've read this chapter, I've thought of a talk from President Eyring back in October of 2008, and I always think of this example. I don't know why it hit me. He talks about hearts being knit together in love, and he gives an example of how we can do that. He says, quote, "That leads to another principle of unity. It is to speak well of each other." For instance, suppose someone asks you what you think of the new bishop, which is interesting because, John, Melissa, I have a brand new bishop, Bishop Rich Lewis. President Eyring says, "Realizing that you see others in an imperfect light will make you more likely to be a little more generous in what you say, that will help you look for what is best in the bishop's performance and character. The Savior as your loving judge will surely do that as he judges your performance and mine."
- 05:37 And then he said something that stood out to me. He said, "as you speak generously of people, you will feel unity with that person and with the person who asked your opinion. Not because the bishop in this example is perfect or because the person asking you shares your generous evaluation". And then this statement, we always speak of being grateful to the Lord. I think it's pretty rare we talk about the Lord being grateful for us, but President Eyring said right here, "It will be because the Lord will let you feel his appreciation because you chose to step away from the possibility of sowing seeds of disunity." What an interesting thought that the Lord is grateful for you when you choose unity.
- Dr. Melissa Inouye: 06:26 That's like Jesus says, "As you've done it to the least of these, you've done it unto me." Jesus is saying, "Thank you for appreciating me and these different people." I just wanted to point out verses 32 and 33. Hey, would you like to read that?
- Hank Smith: 06:38 Sure. This is Mosiah 18:32. "But behold, it came to pass that the king," this is King Noah, "having discovered a movement among the people, sent his servants to watch them. Therefore, on the day that they were assembling themselves together to hear the word of the Lord, they were discovered unto the king, and now



the king said that Alma was stirring up the people to rebellion against him. Therefore, he sent his army to destroy them."

- Dr. Melissa Inouye: 07:12 This just raises for me the specter of religious freedom that a lot of Latter-day Saints face in parts of the world where Christians are either not well thought of or where the Latter-day Saints are viewed by Christians as a kind of satanic cult. For example, in Kenya for a long period of time before the 1990s, like the late 1980s, there were large groups of Latter-day Saints throughout the country, but we didn't have recognition from the government because other Christian groups had gone to the government and said, "Don't let the Latter-day Saints become official. They're bad."
- 07:51 For a while, they could only meet in their homes, they couldn't have official meetings. They fasted and prayed for the day when they would be able to get government recognition, and they did this by having a rolling fast so that somewhere in the country, someone was fasting at any given time. They kept it up for about a year and a half. So after a decade of petitions in February 1991, the Saints finally were able to be officially registered with the government of Kenya.
- Hank Smith: 08:23 A rolling fast.
- Dr. Melissa Inouye: 08:24 Yeah, isn't that crazy? It was very hardcore. They were super focused as a people. And anything fasting is a beautiful way to be unified because you feel it so viscerally like everyone's stomachs are growling at the same time. There are many examples of Latter-day Saints who have to live in situations that are repressive of their religious participation, often due to misunderstanding as much as to malicious government persecution, especially if you live in the United States where there are Latter-day Saint senators and presidential candidates and people who are well-known in pop culture or something like that. It's quite a different situation. In many places, it's really hard. You could lose your job and you could lose your business partners. There's quite a high cost to pay for being a Latter-day Saint, and this scripture bringing to mind the scepter of the king, the kind of political power arrayed against them. It reminded me of that.
- John Bytheway: 09:26 Hank, when we asked that question about how do we help in a global church. I had no idea what Melissa was going to say, and what a great answer. Go read these stories, because those stories you're telling us... I keep thinking of the phrase first world problems, because when I went to the Philippines on my mission, I had left with the mindset, we have these three cars,

but they're old and they're beat up, and my Filipino friends didn't have any cars. I just realized I had spent a lot of my life complaining about my blessings, not complaining about my problems. I'd been complaining about my blessings. When you hear stories like that, it's so humbling. You feel your heart stretching out to these members of our faith out there doing their best in those kinds of circumstances. So I'm excited to go to my gospel library and do that.

- Hank Smith: 10:19 So John, one more time. I go to my gospel library app. I click on church history.
- John Bytheway: 10:23 Church history.
- Hank Smith: 10:24 And there towards the bottom, global histories. I click on that, and here's an alphabetical list of all these countries that I could read about. I could spend a lot of time here.
- John Bytheway: 10:38 Because sometimes we look and we say, "Wow, those guys in the early days of the church, they had a hard time. Well, it's the early days of the church in some place in the world, in lots of places in the world right now. That's sobering and humbling to realize. I love that.
- 10:53 What Alma says to them at the waters of Mormon, I was writing, making kind of a bullet-pointed list, come into the fold of God, I thought that's a group thing. Being called his people, that's a group thing. Bear one another's burdens, that's a group thing. Mourning with those that mourn, that's a group thing. Comforting those who stand in need of comfort, that's a group thing. I know that oftentimes we look and we love the fact that Jesus invited the people to come one by one and that baptism happens one by one and temple blessings happen one by one, but look at how many of these are group.
- 11:30 And then standing as a witness of God, okay, that sounds like an individual thing, and entering into a covenant to serve God and keep his commandments, that's an individual thing, but I love that both of them are there. We are covenanting by ourselves as individuals, but we are part of a group. I love what's not in this list. It doesn't say anything about how many callings you're going to hold or reading lots of books or becoming a scholar, and it reminds me of the Savior saying, "This is how men will know ye are my disciples if you have love one to another," and I see that same thing in that list.

Hank Smith: 12:06 I love that, John, we are part of a covenant community. We hear that phrase a lot.

John Bytheway: 12:11 Yeah.

Hank Smith: 12:12 Melissa, that insight of God has abandoned me, but no, look at all the people around you.

John Bytheway: 12:18 Look at all the people around me.

Hank Smith: 12:19 Oh, man, that was... I will teach that different forever. I love those moments.

12:26 Melissa, I think we could spend the entire time in Mosiah 18. This is one of those chapters that honestly go verse by verse, word by word, and you can learn so much, and there's so many chapters like that in the Book of Mormon, but let's keep going. 19, 20, 21, 22, we have these people, people of Limhi, the people of Alma both falling into terrible situations. Then you have Limhi's people getting out of bondage with the help of Ammon, who we heard about earlier in Mormon's flashback technique, and also Alma's people as well. So how do you want to approach this?

Dr. Melissa Inouye: 13:08 Yeah, this is like an action packed set of chapters. I have some funny markings from my missionary days in the scripture here in chapter 19, verse 7. It says, "Now the king cried out in the anguish of his soul." I note in the margins, even wicked kings have feelings.

13:28 This is a very interesting chapter, and you're right, there's a lot of losing and a lot of winning. In this episode with the Lamanites and the wives and children it's a little interesting. You think are they using human shields here, or the woman just super awesome? I'll just read it. "There were many that would not leave their wives and children." This is verse 12, "but had rather stay and perish with them, and the rest left their wives and children and fled. And it came to pass that those who tarried with their wives and children caused that their fair daughters should stand forth and plead to the Lamanites that they would not slay them. And it came to pass that the Lamanites had compassion on them, for they were charmed with the beauty of their women."

14:08 I feel like there's something missing here. I'm sure it wasn't just the beauty of the women, it was the guts for these young women to just stand in front of the overtaking attackers and

say, "If you want to get to my family, you have to get through me." That's pretty amazing. You think the men should have stood in front? What do you think?

- Hank Smith: 14:31 Yeah, this does seem like a cowardly thing to do.
- Dr. Melissa Inouye: 14:37 Maybe they were just vastly outnumbered, and they knew that there was no way they could pull it off through actual strength of arms. They had to have charm, or maybe just surprise.
- John Bytheway: 14:48 I just wonder when those families got back together, how much marriage counseling had to go on.
- Dr. Melissa Inouye: 14:56 Right.
- John Bytheway: 14:57 Verse 12, do I think about my family? Do I think about what the king said? Wow. I don't know what kind of loyalty they had to the king, what kind of loyalty they felt to their wives and families, but I read it like what? Leave your wife and children and run?
- Hank Smith: 15:17 And they do feel terrible about it after.
- Dr. Melissa Inouye: 15:19 Yeah, and they burn the king. Yeah, it's good to see that sometimes bad people get punished. King Noah gets his comeuppance here, but then it contrasts with some other parts of these chapters. When Limhi's people are captive and they're enslaved basically by the Lamanites. Sometimes good things happen to bad people and bad things happen to good people, but can be really frustrating when the King Noahs, the world aren't getting their comeuppance's, and the people who are just trying to follow Jesus are having such a tough time.
- 15:57 Chapter 21 says, "It came to pass that after many days the Lamanites began again to be stirred up in anger against the Nephites, and they began to come into the borders of the land round about. Now they durst not slay them because the oath which their king had made unto Limhi, but they would smite them on their cheeks and exercise authority over them, and began to put heavy burdens on their backs, and drive them as they would a dumb ass."
- 16:19 Verse five. "And now the afflictions of the Nephites were great, and there was no way that they could deliver themselves out of their hands for the Lamanites had surrounded them on every side." Sometimes it's tough to be in that situation where you feel like you're just not winning at anything in the world, and it

says they try to fight back a couple of times, it doesn't really work. And verse 14, it says, "They did humble themselves even to the dust, subjecting themselves to the yoke of bondage, submitting themselves to be smitten, and to be driven to and fro, and burdened according to the desires of their enemies. And they did humble themselves even in the depths of humility, and they did cry mightily to God even all the day long did they cry unto their God that he would deliver them out of their afflictions," and this is very interesting.

17:06 It says in 15, "Now the Lord was slow to hear their cry because of their iniquities. Nevertheless the Lord did hear their cries, and began to soften the hearts of the Lamanites. They began to ease their burdens, yet the Lord did not see fit to deliver them out of bondage." This is a kind of interesting point in the story where the people of Limhi are becoming more and more humble, and I think when you're more humble, you're more open to God's power and more vulnerable to God's mercy. But interesting that it says the Lord was slow to hear their cry. What do you think that means? Is it kind of like when you tell your kid not to do something, say, "Don't do that, it's dangerous," and then the kid does the thing, and the kid gets hurt, and then you run over it and you're taking care of the kid, but in your eyes you're saying, "I told you so"?

Hank Smith: 18:03 Perhaps it's that they were in such a sinful place that coming back into tune with the Lord took so long they maybe thought it was, "Oh, God's not hearing our prayers," but perhaps it was you've got to get yourself back in a position where you can recognize answers to prayers.

John Bytheway: 18:26 Slow to hear their cries because they had been slow to hear him, I don't know. Maybe it's like, I want to make sure you get the point, because I see in verse four, and I think read this with your spiritual ears. There's no way they could deliver themselves. I mean this is a deliverance story, and then they get to verse 14, "Oh, we have to ask God to deliver us." Like deliverance stories of Moses and everything. Who's the deliverer? He wants to make sure they know, "I'm going to deliver you? There is no way out of this on your own," and I think he wants them to see God is your deliverer.

Hank Smith: 19:07 What's fascinating about this, if you put yourself in Limhi's position, he has tried to fight his way out of bondage. He has sent men to go look for Zarahemla. They've come back telling him Zarahemla has been destroyed. This has got to be a hopeless moment. I've exhausted every option. There is no other option. And then what a relief it would be to have Ammon

show up and say, "You know what? Zarahemla hasn't been destroyed."

- Dr. Melissa Inouye: 19:36 This is just my own personal question. In verse 13, it sounds like they've given up, they humbled themselves to the dust, subjected themselves to the yoke of bondage, submitting themselves to be smitten, to be driven to and fro and burdened, and then in verse 14, it sounds like they have this spark of hope in God, because now they're crying to God for deliverance. This is just my total personal experience. I don't have anything to teach here. I just have this conundrum as a cancer patient, which is sometimes you just have to accept the hard things of the world. You have to accept the indignities of disease, and the things that are painful. They're just part of the world.
- 20:35 It seems like my beautiful friend, Kate Holbrook, who was also a guest on this podcast, if anyone in the world should be saved because of their good works and the things that they can do in the world, it should be Kate, but cancer is cancer. The question is I sometimes wonder if it's unreasonable to ask God to always deliver us. God would know what's reasonable or not reasonable, and it's hard to not ask honestly, but I just think this is a very kind of beautiful and human passage, because in verse 13 I see something that I recognize, which is they're just trying to grapple with their situation. Sometimes it feels like you just have to live with what you have for a while. It strikes me as a very rich and true kind of account of these people and their struggles.
- Hank Smith: 21:42 I had a friend, Chris Clark, who was diagnosed with ALS back in 2014, 2015. He ended up passing away in 2020. When I'd see him, he was cheerful. He had his days of course where he was mourning, but if you go all the way to Mosiah 24 verse 15, "They did submit cheerfully and with patience to all the will of the Lord," very much Chris Clark-esque. I remember asking him, "How are you doing this?" And he said something similar to what you just said, Melissa. He said, "It got better when I accepted my path. Instead of looking at everyone else's path, wishing I had their path, I just looked ahead and said, this is my path." And he said it wasn't easier, but his heart calmed. So I think there is something to what you said of accepting, accepting this is my situation instead of fighting reality, I radically accept.
- Dr. Melissa Inouye: 22:52 And that's always balanced with this radical hope, which you just can't get rid of, but I think it's that it's there and that it's here in the scriptures is very real.

Hank Smith: 23:06 I noticed this little two word phrase, but I think it only shows up twice in the Book of Mormon. It says, by degrees. Mosiah 21:16 says, "The Lord did prosper them by degrees," and then, John, where's the other one? It's in the war chapters, right?

John Bytheway: 23:24 Yeah. It's when Lehonti is poisoned by degrees by the servant of Amalickiah. I guess, I saw that too and thought, "Oh, there's that phrase, by degrees."

Hank Smith: 23:34 By degrees. We have one situation where they're prospered by degrees, and the other situation where he's poisoned by degrees. That's an interesting little parallel that maybe the Lord prospers us by degrees, and the adversary will poison us by degrees, that it's a slow process in either direction.

John Bytheway: 23:53 In the next verse, it's interesting to think of King Noah and then his son, King Limhi, and to get hints about his character. In verse 17, there was a great number of women, more than there was of men. Therefore, King Limhi commanded that every man should impart to the support of the widows and their children that they might not perish with hunger, and I'm thinking of the pure religion James 1:27, "Pure religion and undefiled before God is to visit the widows, the fatherless in their affliction." What a contrast between, "Oh no, here comes danger, run away from your wives and children." Here's Limhi, "I'm commanding you to look around your community," and this isn't Alma's community. This is Limhi though, and impart to the widows and the children. What a contrast.

Dr. Melissa Inouye: 24:49 It's interesting that later on in verse 33 of that same chapter 21, that says they wanted to be baptized, but there was no one who had the authority, and Ammon declined doing this thing, considering himself an unworthy servant. Therefore, they did not at that time form themselves into a church waiting upon the spirit of the Lord. That also reminds me of, again, groups of people who find the church and gather together, but the circumstances aren't right for them to form a church yet. Kind of beautiful, they're waiting upon the spirit of the Lord.

John Bytheway: 25:25 When you guys think about this, how do you keep the different Ammons straight in your mind? In my mind, I used to call this guy, Ammon, the Explorer. I heard Eric Huntsman called him Ammon, the Scout, because he kind of knew the way back to Zarahemla, and he knew the way to get from Zarahemla to the land of Nephi. This is not Ammon, the Son of Mosiah. That one comes later.

Hank Smith: 25:50 Yeah. Can I show you something and ask you both about it, see what it sparks in you? If you go back all the way to Mosiah chapter seven, king Benjamin has died, and his son Mosiah is now king, and the people of Zeniff, they left 80 years ago. That's a long time ago for a group of people to have left. I put it next to chapter seven, verse one. All of a sudden, Mosiah is desirous to know about the people that left. It's been 80 years, and then suddenly he starts to think, "What happened to those people?" Well, at that exact same time where we are in chapter 21, verse 14, Melissa just pointed out, they did humble themselves even in the depths of humility, and they did cry mightily to God, even all the day long, they did cry unto their God that he would deliver them out of their afflictions.

26:49 I wonder if those two things are tied together that the prayers of these people sparked an idea in Mosiah, what is happening to those people? That perhaps we're being shown here, the prayers, how they get answered. It says the Lord was slow to hear their cries. Maybe it was Mosiah. "Maybe I ought to go find out what happened to them." It reminds me of President Kimball. Often the Lord answers our prayers through others.

Dr. Melissa Inouye: 27:23 My grandmother was born in Salt Lake City in the 1930s. At the time, there weren't a lot of Chinese families in Salt Lake City, but as it happened, even though there was actually also quite a lot of racism in Salt Lake City at this time, one of their local neighbors, the Soderbergh family, befriended them, became their family companions. They had a kind of symbiotic relationship. My grandma's dad was a vegetable farmer, and this was during the depression, so there's no jobs, and the Soderbergh boys paid for their missions by working for my great-grandpa in his field. They shared a cow. The Soderberghs got the cream and half the milk, and then the Ju family got the other milk. My grandma's last name is Ju, J-U. They were really good friends. They stayed in touch with each other for a long time. It was through them that my grandmother's family joined the church, and then as that kind of older generation passed away, we lost track of each other. I just heard stories about them. I didn't know any actual Soderberghs.

28:28 One day in, I think, 2021 at a MHA, Mormon History Association conference in Park City, I was getting my lunch, and the volunteer had a tag that said Joseph Soderbergh. Like oh, Soderbergh. I said, "Wow. My family used to know some Soderberghs, and they were a Chinese family." And he said, "Ju Gin? Your Ju Gin's family?" It was the right Soderbergh. So I just feel like something brought us together, and since then we've been able to re-establish those connections with the family, and



it seems quite important I guess for our family history, like a relationship that kind of lasted generations. There's this long kind of period where we're not together, but for some reason, during the pandemic, maybe we're all looking for more connection, feeling a little unmoored, then we were able to find each other.

29:25 I recently heard Joy Jones speak who was president of the general Primary. She told this story about how during her presidency she said, "Okay, Lord, I'm going to try this prompting. I really need direction, and so I'm just going to tell you. If I feel a prompting, I'm going to do it." And then pretty soon thereafter, she is doing laundry or in the middle of some sort of task when she has this prompting to call this woman. She's like, "Okay, well, maybe I'll finish my task." And then she's like, "Oh, no, no, no, no, I'm going to do it." So she jumps on her phone, she calls the person, the person picks up, sounds very unhappy, and was like, "Hello? Yeah, okay, bye." She's like, "Well, maybe that didn't go so well."

30:13 But a few days later, the woman contacts her and says, "Why did you call me at that time?" And she said, "Well, I just felt that maybe I should reach out." And the woman then explained that she had been thinking on that very day of killing herself. She was really depressed. She was thinking of killing herself, and she had just vowed to God, "Unless some sort of miracle happens, this is it. I'm going to be gone by the time my husband comes home." And then the phone rang, and it was Joy Jones checking up on her. She said that she was kind of angry in the moment, that like, "Was this the miracle?" But just because President Jones was willing to be receptive and willing to act at that moment, then her call could come right when her friend was wondering, "Does God care about me? Does anyone care?"

Hank Smith: 31:05 Very similar to this Limhi's people. There's nobody out there who can help us, and so they pray, and here they show up. It might take a while.

John Bytheway: 31:18 And what do they do with him? They put him in prison, because they don't know who he is.

Hank Smith: 31:23 They don't know who he is, so they toss him in jail. That's what happens when you try to serve people and go help them. They take you and throw you in jail.

31:30 So Melissa, Limhi and his people get back to Zarahemla, but we have another group of people who are in the land of Helam. This is Alma and his people, the ones who used to be at the

waters of Mormon. They're in their own terrible situation. What do you see as useful in Alma's situation? I feel bad for them, because here they are trying to live their covenant community, and the wicked priests and the Lamanites happen to come across them. You're like, "Oh, think of worst case scenario, and it happens."

Dr. Melissa Inouye: 32:08

They get to this beautiful place even has... How do they describe it? A land, even a very beautiful and pleasant land. A land of pure water. Sounds dreamy, and then this crummy person named Amulon shows up through his various machinations eventually, and the people of Alma are also put into bondage. It says in chapter 24, verse 8 and 9, "It came to pass that Amulon began to exercise authority over Alma and his brethren, and began to persecute him, and cause his children to persecute their children, for Amulon knew Alma, that he had been one of the king's priests, and that it was he that had believed the words of Abinadi and was driven out before the king, and therefore was wroth with him for he was subject to King Laman, yet he exercised authority over them and put tasks upon them and put taskmasters over them." Verse 10, "And it came to pass that so great were their afflictions that they began to cry mightily to God."

33:07

It's a quick story which has a lot of 180's. They find this beautiful place, and then they encounter the bad guy of King Noah's priests, and then they are put into bondage again. I think this is very famous. We talk about this a lot. Verse 24, 14 through 15. It says that God helped them by making them strong and lightening their burdens. Does someone want to review verse 14 through 15?

John Bytheway: 33:34

Okay, Mosiah 24:14, "And I will also ease the burdens which are put upon your shoulders that even you cannot feel them upon your backs even while you are in bondage, and this will I do that ye may stand as witnesses for me hereafter, and that ye may know of a surety that I, the Lord God, do visit my people in their afflictions."

Dr. Melissa Inouye: 33:58

And 15?

John Bytheway: 34:01

"And now it came to pass that the burdens which were laid upon Alma and his brethren were made light, and the Lord did strengthen them, that they could bear up their burdens with ease, and they did submit cheerfully and with patience to all the will of the Lord."

Dr. Melissa Inouye: 34:18 That's very impressive that in the middle of such a difficult situation, they were able to see themselves as still being in God's hands and able to accept that.

Hank Smith: 34:30 These are two chapters I frequently refer to when someone asks, "Why? Why? I was trying so hard to be good. Why does this happen to me?" Section 121, 122, 123 do come to mind, but Mosiah 23 and 24, I put in that same category. It's not like Amulon and the Lamanites were looking for these people. They were lost, and just happened... You would think the Lord hates me, right? There's no other possible explanation.

John Bytheway: 35:02 "Why did it have to be Amulon?" The word that I have circled in verse 15 is all, because usually I'm pretty good with some of the will of the Lord.

35:15 Hank, when you mentioned cheerfully, they had to submit to all the will of the Lord, so here's Joseph Smith, Liberty Jail. I think it could be the last verse in 123 where he says, "Therefore beloved brethren, let us cheerfully do all things that lie in our power." There's that cheerfully, "And then may we stand still with the utmost assurance to see the salvation of God and for his arm to be revealed." And I love this idea of you do what you can do, and then that's all you can do. You wait for the Lord's arm to be revealed, but as we've read here, sometimes he waits. I'm okay in submitting to some of the will of the Lord.

Hank Smith: 36:00 Did submit cheerfully and with patience.

Dr. Melissa Inouye: 36:05 That's also really hard.

Hank Smith: 36:09 Melissa, let's say there's someone listening who is struggling that it's, "You know what? I was trying to live a good life and I got hit with incredible suffering." I mean, it's one thing for John and I to say, "Yeah, this is what you got to do," but you are in a rough spot. What would you say to someone on their commute? Or I have a friend who told me he's recovering from a stroke, and so he listens to the podcast as he has to learn how to walk again.

Dr. Melissa Inouye: 36:45 Holy cow.

Hank Smith: 36:46 What do we say? Is there anything we can say?

Dr. Melissa Inouye: 36:52 I think we can just say, yeah, that's a big deal, a big task.

- 36:59 This story does turn out pretty well in terms of divine intervention. Just a few verses down on verse 17. Right away, God says, "Okay, I'm going to deliver you out of bondage," and then in verse 19, "In the morning, the Lord caused a deep sleep to come upon the Lamanites, yea, and all their taskmasters were in a profound sleep." That's super awesome, because it looks like they didn't get them drunk or slip sleeping pills into their morning tea. That's like a real out of the blue sort of miracle. It still goes well.
- 37:41 I always remember the talk that Elder Holland gave recently. This is the second general conference during the pandemic, and he said, "For every Lehi and Nephi who were saved from fire. By their faith, we have an Abinadi who dies in fire for his, and for every person who's healed instantly, we have someone else who's got to wander in the wilderness for 40 years. Elijah who called down fire from heaven, he had to go a period of time where he was fed by a raven, which is not a lot of food." The point of Elder Holland's talk was to be that we can feel abandoned when we're in these difficult straits and there's no parting of the Red Sea. There's no 21st century crickets and 21st century seagulls as Elder Holland put it, but he says, "we can know that God has our best interests at heart and that prayers will be answered though not necessarily on the timescale that we want them to."
- 38:46 I just find his acknowledgement of that really comforting. Again, it feels to me like a kind of witnessing. We can see in the scriptures how some things go well for people, and they get out of their bondage through this cool miracle, and at other times, they stay there a lot longer than they would've liked to. That's what's so wonderful about the scriptures is that they don't always present us with an ideal world. There are so many mistakes that people in the scriptures make. They say that at the very beginning of the Book of Mormon, the title page of the Book of Mormon and the preface says, if there's mistakes, it's on us. It's on people, not on God, but it's also beautiful because in the scriptures you can find people like Job or the people of Alma here who did really hard things for longer than they would've liked.
- John Bytheway: 39:38 Back in Liberty Jail, "the son of man hath descended below them all", that lesson, oh, man. Elder Holland, he said, "It is significant that it is the wounded Christ who comes to us and is evidence that bad things happen even to the pure and the perfect."

Dr. Melissa Inouye: 40:00 Yeah, the worst things happened to the most pure and the most perfect. Yeah.

Hank Smith: 40:01 Elder Holland, in that same talk you referenced, Melissa, says, "This path to holiness and happiness here and hereafter is a long and rocky one. It takes time," and I like this word, "tenacity to walk it." There's power in thinking, I can do this. This will not beat me. I will keep going.

Dr. Melissa Inouye: 40:25 Yeah, it's impressive, and that's why also from a historian's point of view, it's so important that people write their own histories. I mean, what we're reading here, a primary source for this was someone's history, someone's personal account of what happened, which was there in the records, which was then edited and summarized by Mormon, the editor. We have to remember that we are the primary sources for the next sacred set of scriptures. Our life experiences and the things that we go through are sacred in the same way that the experiences of the people that we read about in these pages are sacred, because the scriptures are a record of God's dealings and relationships with people. When we write about that and how we navigate that relationship with God, it's really important.

John Bytheway: 41:17 When we are reading, for example, Abinadi's amazing sermon, who wrote that down? It was Alma. I don't think Abinadi was in a position to write it down. It says that he rehearsed things that Abinadi had taught. Somehow he remembered that masterful sermon and the quoting of Isaiah and everything, and wrote it down. I got to do better in my journal, I'm thinking to myself right now.

Hank Smith: 41:45 Especially you're talking to a historian here, John.

John Bytheway: 41:48 Yeah.

41:50 Do you have any stories about the caste system in India?

Dr. Melissa Inouye: 41:54 Yeah, my colleague, Taunalyn Ford, who coined the term, it's always 1830 somewhere in the church, is the one to talk to about that. She has written a paper where she talked about marriages. It's quite common for Indian Latter-day Saints to have arranged marriages. For example, young woman will go on a mission, when she comes home, her family will have arranged a marriage for her to a nice Latter-day Saint man, and they get married.

- 42:21 I did hear again from Taunalyne that the church in India works really hard to be a caste-less space. For example, a branch president, someone who is from the Dalit or the so-called untouchable class might be called to be the stake president, or someone who's in the Brahmin class might make a particular point of cleaning the bathrooms when it's time to clean the church, because that's something usually not done by people of that caste.
- 42:53 The churches in India tend to be based on caste, so if you're a certain caste, you go to this Methodist church. If you're another caste, you go to that Baptist church. Our church is quite counter-cultural that way. It was the first time that I had a problem with cultural accommodation. I say the history of Christianity in China, and it usually works out that the groups that are the best able to adapt Christianity to local religious practices, those are the ones that succeed. They're here. I'm like, "Do I really want our church to adapt to the caste system?" That doesn't feel right. I don't think that really fits the gospel, but it is tricky, because it is seen as a kind of cultural insensitivity, which is interesting.
- Hank Smith: 43:47 Yeah, that is fascinating. Melissa, as we finish up these chapters, anything else for a member who's listening and saying, "How can I be more like Melissa and..."
- Dr. Melissa Inouye: 43:59 Oh, you don't want to be more like me.
- Hank Smith: 44:03 "... and take on my trials and difficulties with tenacity and with faith?" And you said before, this doesn't always look like a big smiley face. That's not what this is.
- Dr. Melissa Inouye: 44:19 Well, I was struck by the second to last verse of Mosiah 24. They've been delivered. They snuck past the sleeping guards. They got into a place, the Lamanites were chasing them, but God said, don't worry, I'll stop them, the Lamanites who are chasing you, and you're going to be all good. So they're golden, and 24 it says, "And it came to pass that they departed out of the valley, and took their journey into the wilderness." So I like that as a little spatial reminder that even when we finished one chapter in our lives, we have to keep on going, and we're always going into the wilderness. We don't know everything. We don't have a map for how our life is going to go or a map for what's going to happen in the world. There's a lot of wilderness, I guess, in life. There's these valleys which can be good for some things.

- 45:18 It was a beautiful place. Too bad that we came in bondage there, but then it came time to leave the valley. So I guess what I'm just saying is, yeah, the wilderness is cool and beautiful. I love hiking in the wilderness, but as anyone knows who spends time there, things can really go wrong, but without being willing to go into places where things can actually go wrong, then we'll never experience the beauty of the world or the beauty of humanity or the beauty of a life in the Spirit. That's ultimately what we signed up for when we came, was to have the agency to live in this magnificent world where all sorts of things can happen.
- 46:08 I love the Book of Mormon because of the teachings that it gives me about what it means to live in community. My whole life, the church community, my family community have been the things that have kind of made me who I am, and I love our particular spin on what it means to be baptized and to follow Christ, which is in the Book of Mormon in these chapters that we read today. I think it's so transformative that we are able to become a covenant people and make those covenants vertically and horizontally with each other.
- 46:45 And I love the church because of the opportunities that it's given me to discover my limitations and ways in which I'm uncharitable and ways in which I'm ignorant as the more I learn from my fellow Latter-day Saints, including the wonderful people in my ward, and also including the people whose stories I now work with on a daily basis. I just learned that for some reason, the spirit is speaking to people all over the world. For some reason, the spirit is leading people into the church. For some reason, we can feel these incredible connections amongst each other, amongst ourselves, and I think it's so unique and beautiful.
- John Bytheway: 47:32 I was thinking, Melissa, of you and your challenges that you're going through right now, and to hear your testimony and spirit through all of that is really amazing. Thank you.
- Dr. Melissa Inouye: 47:43 Oh, it's been so fun to talk about the scriptures with you. Thanks for having me.
- Hank Smith: 47:47 Every one of our listeners, we're absolutely blessed by this. We'd love to know where you're listening from since Melissa is a scholar global church. Come on to YouTube and tell us where you're listening from. I think all three of us would love to hear from all of you wherever you are, from Provo to Madagascar. Let us know where you are.

48:09 With that, we want to thank Dr. Melissa Inouye for being with us today. It has been an inspiring joy to have her here. We want to thank our executive producer, Shannon Sorensen, our sponsors, David and Verla Sorensen, and every episode we remember our founder, Steve Sorensen. We hope you'll join us next week. We're going to continue in the book of Mosiah on followHIM.

48:37 Before you skip to the next episode, I have some important information. This episode's transcript and show notes are available on our website, followhim.co. That's followhim.co. On our website, you'll also find our two books, Finding Jesus Christ in the Old Testament and Finding Jesus Christ in the New Testament. Both books are full of short and powerful quotes and insights from all our episodes from the Old and New Testaments. The digital copies of these books are absolutely free. You can watch the podcast on YouTube. Also, our Facebook and Instagram accounts have videos and extras you won't find anywhere else.

49:10 If you'd like to know how you can help us, if you could subscribe to, rate, review, and comment on the podcast, that will make us easier to find. Of course, none of this could happen without our incredible production crew, David Perry, Lisa Spice, Jamie Neilson, Will Stoughton, Krystal Roberts, Ariel Cuadra, and Annabelle Sorensen.

President Russell M. Nelson: 49:31 Whatever questions or problems you have, the answer is always found in the life and teachings of Jesus Christ. Turn to him. Follow him.



## WRIGHT PLACE, WRIGHT TIME



- Hank Smith: 00:03 Hello, everyone. Welcome to followHIM Favorites. John and I are sharing a story that goes with each week's lesson.
- 00:09 John, I have a story for you. This week, we're in Mosiah 18 through 24. And right at the very end of the lesson, the people of Alma, terrible things have happened to them. They're trying to be good people and live their covenants and have a happy society. And all of a sudden they're taken over by the wicked priests of King Noah and Lamanites. They're in a terrible circumstance. The Lord says, "I will ease your burdens that are put upon your backs so you can stand as a witness to me hereafter." And the people end up, it says, submitting cheerfully and with patience to all the will of the Lord.
- 00:46 Now, the one thing that Alma and his people don't know, John, that we know because we have the rest of the book, is that they are going to end up in Zarahemla. They're going to be delivered out of this to Zarahemla in a far better situation than they were in. And I thought of a story that might help someone who is in a struggling situation submit cheerfully and with patience to all the will of the Lord. And I bet you're going to be excited about this because it's about airplanes. John, you know who the Wright brothers are. I'm guessing. You love airplanes. I'm guessing you've heard of these guys.
- John Bytheway: 01:17 Yeah.
- Hank Smith: 01:18 Orville and Wilbur Wright.
- John Bytheway: 01:20 I married their sister, Miss Wright.
- Hank Smith: 01:23 Oh, you did. Mr. and Mrs. Wright. Did you know that before they became the first two people to ever fly, that they had some difficulties early in life? One, Wilbur Wright was planning on going to Yale and becoming a scholar. But as he was playing hockey one afternoon, there was an accident and he got hit in the face and it broke some bones in his face, knocked out his

teeth. And by the time he had recovered, that spot at Yale was gone. His mother was so sick, he needed to stay home. He never got to go to Yale. And he says something to the effect of, "Well, I guess my life is over. That was my chance to do something great." So he opens up a bicycle shop in Dayton, Ohio. And who works at the bicycle shop? His brother Orville.

02:11 Orville was the one apparently who loved to tinker with things, take things apart, put them back together again. Orville gets sick, he gets typhoid fever, and he ends up staying in bed for a few months. Now, what do you do in the late 1800s if you're laying in bed for a few months? I don't think he was able to charge his phone, so he ends up reading about a German aviator named Dieter Ucht- Just kidding. A German aviator named Otto Lilienthal who is trying to figure out how to fly. He can glide. A lot of people have glided up to that point, but not anyone has ever flown under its own power.

John Bytheway: 02:54 No powered flight, yeah.

Hank Smith: 02:56 As Wilbur comes over to visit Orville as he's laying in bed, they start talking about this. And I think Wilbur says something to the effect of, "Orville, the smartest people in the world are taking on this challenge. What makes you think you and I could figure it out?" But apparently, there's no need for bicycle shops to be open during the winter in Dayton, Ohio, so they have some time to think about this and start working on it. Where do they go, John? I bet you know. Where do they go so they can practice?

John Bytheway: 03:27 Well, I know the first flight was in Kitty Hawk, North Carolina.

Hank Smith: 03:30 They go to Kitty Hawk, North Carolina. Have sand on the beach in case you need to come down. And there's a lot of wind right there on the beach. It was December 17th, 1903 when Orville and Wilbur Wright fly. One of the top events in the history of the world happens. There was three guys from Kitty Hawk there to kind of help him out. There was one guy there to be a photographer. And there was some kid who was just going by on his bike and he stops to watch because apparently one of these Kitty Hawk guys says, "Oh, these guys have made this thing to go catch ducks." So John, I think that kid saw maybe the most important or one of the most important events in the history of the world. And he left disappointed.

John Bytheway: 04:22 Because no ducks.

Hank Smith: 04:25 There was no ducks. They didn't catch a single duck. And of course, the Wright brothers are everlastingly famous for this event. In fact, you and I were standing in an airport once, I don't know if you remember this, and we saw a 747 out on the tarmac, and you said, "From wingtip to wingtip, that is longer than the Wright brother's first flight."

John Bytheway: 04:47 Amazing, isn't it?

Hank Smith: 04:49 What this has turned into. And it almost didn't happen if it weren't for a hockey accident and typhoid fever. I bet if you asked Wilbur Wright or Orville Wright what they think of typhoid fever or broken bones in their face, I don't think they'd say, "This is one of the best things that ever happened to me." But yet, it turns out to be one of the best things that ever happens to them. Maybe as people struggle through their difficulties and problems and trials, they might think, "What if this is my hockey accident? What if this is my typhoid fever that's going to lead to something grand, something great?"

John Bytheway: 05:27 Yeah, I've heard people say that. Everybody goes through hard things. But see if you can find a message in your misfortune. Maybe there'll be something you can get from it. And my own Wilbur-Orville thing that's on my shelf here, so I've got my own Wright flyer.

Hank Smith: 05:42 You've got your Wright flyer.

John Bytheway: 05:44 Made by Hallmark and hangs on a Christmas tree.

Hank Smith: 05:47 I think the original was just a touch bigger.

John Bytheway: 05:50 A little bit bigger.

Hank Smith: 05:51 Yeah. You never know what's going to happen in the next couple of chapters in life. We hope you'll join us on our full podcast. It's called followHIM. You can get it wherever you get your podcasts, and then come back next week and join us for another followHIM Favorites.